REMARKS

ON A

LETTER

LATELY PUBLISHED, SIGNED

ARTHUR O'LEARY.

1608/3367.

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LATELY PUBLISHED, SIGNED

ARTHUR O'LEARY,

STILED

AN ADDRESS

TO THE

PROTESTANT NOBILITY AND GENTRY OF *IRELAND*,

BY A

FRIEND TO TRUTH AND THE PUBLICK.

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REMARKS

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LETTER, &c.

THOUGH I neither know or am known to the Biſhop of Cloyne or Theophilus, yet having, with a mind totally unbiaſſed by any religious diſtinctions, read their Pamphlets on the preſent dangerous ſituation of the Eſtabliſhed Church and Conſtitution, from that rebellious ſpirit of Whiteboyiſm, which has for a ſeries of twenty-eight years paſt ſo ſhamefully diſgraced the Southern parts of this kingdom; — and alſo, having reviewed ſome very *indecent* and *illiberal* ſtrictures publiſhed on theſe Pamphlets

by Doctor Butler, Titular Archbiſhop of Caſhel, and Arthur O'Leary, Franciſcan or Dominican Friar; and the truths ſet forth in theſe Pamphlets being fully evinced from irrefragable Records, which may in due time (perhaps much ſooner than might ſuit either Dr. Butler's or Mr. O'Leary's wiſhes) be laid before the *publick* for their conviction alſo; —I do therefore think it my duty in the *mean time*, as a friend to Truth and the Publick Weal, to aſſert it as a matter beyond all contradiction,—That theſe Riſings were originally ſet on foot in the year 1759 by the Court of *France* preparative to their intended invaſion of Ireland, for the ſole purpoſe of raiſing therein a rebellion to ſupport ſaid invaſion, in order to overturn our happy Conſtitution both in Church and State, and to reſtore the *Pretender* to the throne of theſe realms. That for this purpoſe, ſeveral officers were ſent over from the Iriſh Brigades in the French ſervice, to Ireland with arms and ammunition, in order to raiſe and diſcipline thoſe gentry now called Whiteboys. That one of the ſhips which

which conveyed thoſe officers was actually loſt in Bantry Bay, but another arrived ſafe and landed its charge in Whitehouſe Bay near Waterford.

To this period I do ſuppoſe Mr. O'Leary refers the *firſt* part of his very extraordinary preface to his Addreſs, wherein he ſays, "After having addreſſed the lower claſſes "of people in open war in preſence of "the *enemies* of the kingdom, (Quere, who "were theſe?) after having enforced Peace, "Loyalty and Subordination, at a time "when a proſpect of a *change* (Quere, what "change?) with which viſionary writers are "eternally upbraiding the Catholicks of this "kingdom) was nearer, and the ſtake to be "contended for, leſs important."

It ſeems then, Mr. O'Leary was well acquainted with this intended rebellion and *change*; and I do ſuppoſe from the liberality of his ſentiments, his diſtinguiſhed Loyalty and zeal for the internal Peace and ſecurity of this kingdom, of which he makes ſo great parade

in his *declamatory* writings, that he gave Government timely warning of its danger.—To the *ſecond* part of his preface, *viz.* "After "having uſed every effort to keep the com-"mon people in *Order*, amidſt the diſturbances "which diſtracted the community in time of "peace with foreign powers," muſt be referred his oratorial Harangues to our *preſent* inſurgents; but ſurely no man of the leaſt diſcernment can interpret the words contained in theſe Addreſſes in any other light, but as an Incentive to *Sedition* and tumult. Were Peace, order, and obedience to the laws of the land, the end Mr. O'Leary wiſhed to accompliſh? ſurely to tell the inſurgents "that their "*grievances* were the cauſe, and that theſe "*originated in the dues of the Clergy*, (his own "words) that he knew they were oppreſſed "and impoveriſhed more than any ſet of the "lower claſs of people upon earth; that their "Proteſtant fellow-ſubjects, leſs oppreſſed "than they, had ſought a better ſituation in "remote countries," (a good hint to *emigration*) was *not* the way to effect his good intentions,

tentions, or to check their madneſs.—After this pompous Panegyrick in praiſe of his own Loyalty, &c. Mr. O'Leary laments the Viciſſitude of human affairs, which ſullies or miſrepreſents the brighteſt actions; and then, as if it were *ominous* of his own fate, he affects a compariſon between himſelf and the great Patriot Orators of *Greece* and *Rome*, who, notwithſtanding their great deſerts, were by the factious ſpirit of the times, and power of their enemies, driven into *exile*.

He next proceeds to attack *Theophilus*, whoſe merits with the publick deſerve better treatment, in the moſt abuſive and ſcurrilous language, by branding this worthy and able Writer with the opprobrious epithets of Rabid and Reviler; but the ſhafts of his calumny and reſentment can never reach him.—And now forgetful of all wiſdom and decency, he charges the truly great and good Biſhop of Cloyne in the moſt barefaced and ſhameleſs language, with falſhood, duplicity, and a preconcerted confederacy with Theophilus to miſ-

repreſent

repreſent Mr. O'Leary's truly *loyal* and *peaceable* conduct to the publick; and to tarniſh his honour and virtue, in exchange for which he declares he would ſpurn the *Pope's Tiara*, or the *Biſhop's Mitre*;—and then, wrapping him up in the dreſs of a Spaniſh caſuiſt, he exhorts Theophilus to *baptize* his Infants as he thinks fit, (I ſuppoſe he muſt hereby mean, invent falſhoods) the good Biſhop will ſanctify them by *confirmation*. Daring effrontery! infamous libel!—Yet not more preſumptuouſly daring than his Superior Dr. Butler in his ſilly Jejune letter to his kinſman Lord Kenmare, as held forth for *ſeveral* Days in the Leinſter Journals, wherein he boldly charges the Biſhop of Cloyne with falſhood and miſconception of the Legatine Mandate to the Catholick Biſhops of Ireland, as publiſhed by Dr. De Burgo, alias Burke; and attempts, though in vain, to varniſh over the Popiſh Biſhops' *Oath* by a very falſe interpretation, *viz.* (Hereticos &c. pro poſſe, perſequar & impugnabo) all Hereticks &c. I will confute and oppoſe with the Spiritual Weapons of the Goſpel; whereas the only ſenſe

these two unlucky Verbs *Persequar & Impugnabo* will admit of, is this, I will persecute and attack all Hereticks &c. to the utmost of my power, (not by the Spiritual Weapons of the Gospel, as Dr. *Butler* affirms, but) with the Bloody Weapons of Offence; and I believe, that true Emblem of Christian *Charity*, the Holy and Immaculate Tribunal of the *Inquisition*, with all it's Instruments of Horror, will make good this my Interpretation.

In this Weak and Injudicious Letter, Dr. Butler tells us, that he and his *Suffragan* Brethren held a Council at *Thurles*, wherein they censured and *condemned* the Nuncio's Doctrine in his Letter, which was dictated, as he says, by an over-warm zeal to advance his Master's Interest; and he says that being apprehensive, or rather prophetick (of what has since happened,) that this imprudent Letter might be held forth to the Publick view, and an improper use made of it to the prejudice of the Popish Interest; or (in other Words,) that the Duplicity of their Conduct, and their Sincerity in taking the

Test

Teſt Oath, might be called in queſtion, he *kept* by him a Copy of their Act of Condemnation. But was this conſiſtent with their Honour? Surely not. The Legate's *Letter*, *annulling* in the fulleſt terms and with the greateſt acrimony this Oath, was *publiſhed* by Dr. De Burgo with the greateſt Eulogiums as worthy of immortality. Why then was not their act of *Condemnation* of this Letter *publiſhed* likewiſe? Let Dr. Butler reſolve this queſtion. I have no doubt of their calling a Council at Thurles on this occaſion, and here I give Dr. Butler credit; at the ſame time I can aſſure him, from undoubted authority, that there were many Councils held there in *former* times very injurious to the Peace and Welfare of this Kingdom.

Mr. O'Leary's affectation of Wit and Humour in deſcanting on *Prophecy*, the *Seething Pot*, the *Urim* and *Thummim*, and the *thirty-nine Articles*, is, I apprehend too extraneous and abſurd to admit of any remarks; but when he ſounds his own Praiſe, and covers himſelf

under

under his ſevenfold Shield of Honour and Integrity, and challenges the Biſhop of Cloyne to open Combat, I think the man's Senſes have deſerted him, and that he runs the hazard of verifying the old Adage, *Quem DEUS vult perdere, hunc prius Dementat.* He and his Superior loudly proclaim to the world their intended Defence and Anſwer to the Biſhop and Theophilus; We ſhall, I hope, ſhortly ſee how the ſtubborn Facts ſet forth ſo clearly by theſe two able Writers, can be refuted; as yet, they ſtand uncontroverted, and I think I may forebode *without* pretending to the ſpirit of Prophecy, that they will ever remain ſo.

I am, Sir,

Your Obedient Servant

VERAX.